

CHAPTER 4: FEAR OF *SHIRK*



Allaah says:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ

فَقَدْ أَفْتَرَىٰ إِثْمًا عَظِيمًا﴾

“Verily, Allaah forgives not that partners should be set up with Him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin.”¹ - *An-Nisaa* (4):48

¹ In the first verse, that is Allaah’s saying (that which means): “Verily, Allaah forgives not that partners be set up with Him in worship”, some of the Scholars comment: “This indicates that the *Shirk* being rejected here is the major, minor and the hidden (*Shirk*). Therefore Allaah does not forgive any type of *Shirk* unless one repents from it, due to the gravity of the offence of *Shirk*. Because Allaah, The Most High, is the One who creates, sustains, gives and favors, how then can the heart turn away from Him to someone or something other than Him?

This is the meaning preferred by Ibn Taimiyyah, Ibn Al-Qayyim, Imaam Muhammad Ibn ‘Abdil Wahhaab and most of the Scholars of the *da’wah*.

If therefore, *Shirk* in all its manifestations, is not forgiven, this consequently necessitates a sort of great fear of it. And if *Ar-Riyaah* (showing off) or swearing in the name of other than Allaah, or wearing amulets, rings or threads for protection, or ascribing the



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And He says:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ

الْأَصْنَامَ﴾

“And (remember) when Ibraaheem (Abraham) said: ‘O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.’”² - Ibraaheem (14):35

showering of favors of Allaah to others - if at all these - are not forgiven, then this necessitates a great fear of these as well as the major *Shirk*. Since *Shirk* occurs in the hearts of people, therefore everybody needs to know its types, categories, and individuals aspects in order not to fall into it.

² The author then mentioned - after this verse - the statement of Allaah: “And keep me and my sons away from worshipping idols.” This is the situation of the most perfect (of Allaah’s slaves) who fulfilled the requirements of *Tawheed*. They are not at ease; nay they fear *Shirk* and all ways leading to it.

The word ‘*Al-Asnaam*’ (idols) denotes anything worshipped besides Allaah that is made in a specific shape, either the shape of the face of a man, or a body of an animal or the head of an animal, etc., or in the shape of the Sun or the Moon and their likes. While ‘*Al-Wathan*’ (graven images), on the other hand, is the name given to anything worshipped besides Allaah whether it takes a specific shape or form, in which case it includes idols, or it has not been made in any specific form, such as graves.



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It was reported that the Prophet (ﷺ) said: “The thing which I fear for you most is minor *Shirk*.”³ Then he was asked about minor *Shirk*, and he said: “It is *Ar-Riyaah* (showing-off).”

It was reported from Ibn Mas’ood that the Messenger of Allaah said: “Whoever died while invoking (or worshipping) another deity besides Allaah will enter the Fire.”⁴ (Narrated by Bukhaari).

³ As regards to the *hadeeth* mentioned in this chapter, that is the Prophet’s saying: “The thing which I fear most for you is the minor *Shirk*...he said “It is *Ar-Riyaah*”, a question here arises: why did the Prophet (ﷺ) fear that and regarded it as the most fearful sin? (This is surely) because of its impact: that is Allaah does not forgive (one who dies without repenting from it) and because of the fact that people may be heedless of it.

Ar-Riyaah (showing off) is of two types:

1. The *Riyaah* (showing off) of the hypocrites, that is which concerns the fundamental aspect of Islaam, meaning that he shows off by professing and practicing Islaam outwardly while in his inner self, he conceals disbelief, as stated by Allaah (ﷻ):

“...to be seen of men, and they do not remember Allaah but little.” - An-Nisaa (4):142

2. The *Riyaah* of the Muslim professing *Tawheed*, like beautifying his prayer in order to gain the praise of the people, or to be seen. This is minor *Shirk*.

⁴ The author then mentioned the *hadeeth* of Ibn Mas’ood, that the Prophet (ﷺ) said: “Whoever died while supplicating (or worshipping) another deity...” Calling upon or



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Muslim reported in his Saheeh from Jaabir (رضي الله عنه) that the Prophet (ﷺ) said: “Whoever meets Allaah without associating any partners with Him, will enter Paradise; and whoever meets Him as one who associated anything with Him, will enter the Fire.”⁵

worshipping other than Allaah is major *Shirk*, because supplication is an aspect of worship, nay the greatest form of worship, for it has been reported in an authentic *hadeeth*: “Supplication is worship.” So whoever dies while directing this worship or any other of its types to other than Allaah, deserves the Hellfire.

His saying: “will enter the Fire” means: just like the disbelievers, it will be his abode. That is because if the major *Shirk* occurs from a Muslim, it will nullify his deeds, and Allaah, The Most High, says to His Prophet (ﷺ):

﴿وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنْ

الْخَاسِرِينَ﴾

“And indeed it has been revealed to you (O Muhammad) as it was to those before you: ‘If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.’” - *Az-Zamar* (39):65

The phrase “others in worship with Allaah” - according to Scholars of *Tafseer* and other eminent Scholars - includes both one who calls upon Allaah (in worship) and calls upon other than Him together with Allaah, and one who calls other than Allaah and turns to him distinctly besides Allaah.

⁵ His saying: “from Jaabir (رضي الله عنه) that the Prophet (ﷺ) said: “Whoever meets Allaah, without associating anything with Him...” means without him associating with Allaah



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LESSONS DERIVED FROM THIS CHAPTER

1. Fear of *Shirk*.
2. That *Ar-Riyaa* is part of *Shirk*.
3. That *Ar-Riyaa* is part of the minor *Shirk*.
4. That it is the thing most feared for the people who are pious.
5. How close Paradise and Hell are to us.
6. Joining between their closeness is one *hadeeth*.

through any form of *Shirk* and without turning to anyone, not an Angel, nor a Prophet, nor a pious person nor a demon, etc. "...will enter Paradise", meaning that Allaah has promised him the Paradise by virtue of His Mercy and His Magnanimity.

And his saying: "And whoever meets Him as one who associated anything with Him will enter the Fire" this includes all forms of *Shirk*, the major, the minor, and the hidden *Shirk*.

A question here arises: Is entering the Hellfire everlasting or temporary?

This depends on the type of *Shirk*; if it is the major type, and the person dies in that state, he will indeed enter the Fire for an everlasting period and will not be let out of it. While if it is short of the major *Shirk*, like the minor or the hidden, the one who committed it knowingly is threatened with entering the Fire and staying in it for a period only known to Allaah, and he will eventually be let out of it because he is among the people of *Tawheed*.



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7. That whoever meets Allaah without associating anything with Him (in worship) will enter Paradise, and whoever meets Him associating anything with Him will enter the Fire even if he is amongst the most pious.
8. The greatest issue, which is Ibraaheem's supplication for Allaah to guard him and his progeny against worshipping idols.
9. That Ibraaheem took into consideration the situation of the majority of the people, from the saying of Allaah:

“My Lord, they have indeed led astray many amongst mankind.”

10. Explanation of the meaning of “*La Illaaha Illa Allaah*” as mentioned by Al-Imaam Al-Bukhari.
11. The virtue of one who is free from *Shirk*.

